

accounted among the Leaveny Disciples of Christ by Divine Inspi-
 ration into the City of Edessa, to be a Preacher of the Doctrine of
 something concerning Agbarus, Prince of

the Edesseans;
 With his Epistle to Christ; and Christ's
 Epistle in Answer thereto.

Also Paul's Epistle to the Laodiceans, with the
 manner of his Death, and his Exhortation
 to his Persecutors.

A Catalogue of those Scriptures mentioned, but not
 inserted in the Bible.

Also how several Scriptures are corrupted by the Trans-
 lators: With the Difference between the Old and
 New Translations.

After that Jesus Christ was made manifest unto all men
 through the working of Miracles, he drew unto him an
 innumerable sort of Strangers, far distant from home,
 afflicted with sundry Diseases, and every sort of Maladies,
 hoping to recover their health: of which number King Agbarus
 Governour of the famous Nations inhabiting beyond the River
 Euphrates, grievously diseased in body, incurable by men cunning,
 hearing the renowned name of Jesus, the wonderful works which
 he wrought, agreeable unto the same, published of all men, came
 unto him by letters, requiring deliverance from his Disease: Jesus
 (though not presently) yielded unto his desire, vouchsafed to an-
 swer him by an Epistle, that shortly he would send one of his Di-
 sciples, which should cure his Disease, promising what that he
 should not only cure his Disease, but as many as belonged unto him,
 which promise he not long after performed: for after his Resurrec-
 tion Thomas, one of the twelve Apostles, sent his Brother Thaddaeus

accounted among the seventy Disciples of Christ by Divine Inspiration, into the City *Edessa*, to be a Preacher of the Doctrine of Christ, by whom all things which concerned the promise of Christ were performed.

The Reader hath an approved Testimony of these things in writing, taken out of the recorded Monuments of the Princely City *Edessa*; for there are found inrolled in their publique Registry things of Antiquity, and which were done about *Agbarus's* time, yea and preserved unto this day; there is no reason to the contrary but that we may have the Epistles themselves, copyed out of their Registry, and translated by us out of the *Syrian* Tongue in this manner.

The Epistle of *Agbarus* unto our Saviour,

A Gbarus Governour of *Edessa* unto Jesus the good Saviour, shewing himself in *Jerusalem*, sendeth greeting. I have heard of thee, and of thy works which thou hast done without Medicines and Herbs; for (as the report goeth) thou makest the Blind to see; the Lame to go; the Lepers thou cleansest; foul Spirits and Devils thou castest out; and long desired thou restorest to health, and raisest the Dead to Life. When that I heard these things of thee, I imagined with myself, one of these two things, either that thou art God, come from Heaven, and dost these things; or the Son of God that bringest these things to pass. Wherefore, by the way of Letters, I beseech thee to take the pains to come unto me, and than shalt I will shew thee my grievous calamity: whereunto I am sorrowed. I have heard moreover that the Jews murmur against thee, and go about to mischief thee; I have here a little City, and an honest, which will suffice us both. These things he wrote after this manner, being a little lightened from above. I think it also my duty to bear the Letters of Jesus sent back to *Agbarus* by the same Bearer.

The Epistle of Christ unto Agbarus.

Agbarus, blessed art thou, because thou hast believed in me, when thou sawest me not; for it is written of me, *That they which see me shall not believe in me, that they which see me not, may believe and be saved.* Concerning that thou wrotest unto me, that I should come unto thee; I let thee understand, that all things touching my Message are here to be fulfilled; and after the fulness thereof, I am to return again unto him that sent me. But after my Ascension I will send one of my Disciples unto thee, which shall cure thy Malady, and restore life to thee, and them that be with thee.

Unto these Epistles, there were also these things added in the Syrian Tongue.

When Jesus was taken up, Judas (which also is called Thomas) sent unto him Thaddaeus the Apostle, one of the seventy, who when he came remained with one Tobias, the son of Tobias. When that the fame was spread of him, and that he was made manifest by the Miracles which he wrought, it was signified unto Agbarus, and said, The Apostle of Jesus is come, of whom he wrote unto thee. Thaddaeus by that time began, through the Power of God, to cure every sort and sickness, that all men greatly marvelled. Agbarus hearing of the weighty and wonderful Works which he wrought, that he cured in the Name and Power of Jesus, forthwith suspected the same to be he of whom Jesus had written, saying, After mine Ascension I will send one of my Disciples unto thee, which shall cure thy Malady. And when he had called to him Tobias, where Thaddaeus lodged, he said unto him, I here say that a certain mighty Man come from Jerusalem is lodged with thee, and cureth many in the Name of Jesus, who made answer and said, yea, there

came a certain Stranger and lodged at my house, which hath done wonderful things; to whom the King said, Bring him unto me: *Tobias* returning unto *Thaddaus*, said unto him, *Agbarus* the Governour sent for me, and commanded, that I should bring thee unto him, that thou mayest cure his Disease; *Thaddaus* answered, I go, for it is for his sake that I am sent thus mightily to work: *Tobias* bestirring betimes the next day, took with him *Thaddaus* and came to *Agbarus*; as he came, even at his entrance, there appeared unto *Agbarus* in the presence of his cheif men, a great and strang shew, in the countenance of *Thaddaus* the Apostle, at which sight *Agbarus* did reverence unto *Thaddaus*, so that all they that were presence marvelled, none of them saw the sight save *Agbarus* alone, which questioned with *Thaddaus*, and said, Art thou of a truth a Disciple of Jesus the Son of God, who made me this promise, I will send unto thee one of my Disciples which shall cure thy Disease, and shew life unto thee, and all things? To whom *Thaddaus* made answer, Because thou hast greatly believed in the Lord Jesus which sent me, therefore am I sent unto thee, but in case thou believe in him as yet, thy hearty desires according unto thy faith thou shalt obtain; to whom *Agbarus* said, I have continued so believing in him, that I could have found in my heart mightily to destroy the Jews which crucified him, were not the Roman Empire a let unto my purpose: *Thaddaus* said again, our Lord and God Jesus Christ fulfilled the will of his Father, which being finished, he is ascended unto him; *Agbarus* answered, and I have belieyed in him, and in his Father, to whom *Thaddaus* replied, therefore in the Name of the self same Lord Jesus I lay my hand upon thee, which, when he had done, he was forthwith cured of his Malady, and delivered of the pain that pressed him sore; *Agbarus* marvelled at this, that even, as it was reported to him of Jesus, so in truth by his Disciple and Apostle *Thaddaus*, without Apothecary stuff, and virtue of Herbs he was cured: And not only he, but also *Abdus*, the son of *Abdus*, greived with the Gout, and falling at the feet of *Thaddaus* recovered his former health: by the laying on of his hands he cured also many other of his fellow Citizens, working miraculously, and miraculous things, and preaching the Word of God; to whom *Agbarus* said again, Thou *Thaddaus* through the Power of God dost these things, and we have thee in admiration: I pray thee moreover, that thou expound unto me the coming of Jesus,

sus, how he was made man, his might, and by what power he brought such things as we have heard to pass, to whom *Thaddaeus* said, At this season I will be silent, though I am sent to preach this Word; ~~but~~ to morrow call together all thy people, and fellow Citizens, then will I shew unto them the Word of God, and sow the Word of Life, and teach the manner of his coming, how he was made man, of his Message, and to what end he came, being sent from the Father, moreover of his Miracles and Mysteries uttered in this World, and Power in bringing things to pass; and besides this, his new Preaching, and how base slander and humble he seemed in outward appearance, how he humbled himself, and died, which great things he suffered of the *Jews*; how he was Crucified, and descended into Hell, and rent the hedge and middle wall, never severed before, and raised the dead, that of long time had slept; how that he descended alone, but ascended unto the Father accompanied with many; how that he sitteth in Glory at the Right-hand of God the Father in Heaven; and last of all how he shall come again with Glory and Power to judg both the quick and dead. When the morning was come, *Agharnus* commanded his Citizens to be gathered together to hear *Thaddaeus*, which being ended, he charged Gold, coynded and uncoynded, should be given him; but he received it not, saying, Infomuch that we having forsaken our own, how can we receive other mens.

These things were done the three and fortieth year, which being translated word for word out of the *Syrian* Tongue, we thought not amiss to declare in this manner.

Jerome, with other grave Writers, affirmeth such circumstances to have been: *Eusebius*, whose credit herein is not small, reporteth the same to have been taken out of their Records in the City of *Edessa*, registred there in the *Syrian* Tongue, and by him translated out of the *Syrian* into the Greek Tongue.

The Epistle of Paul to the Laodiceans,

1. **P**aul an Apostle, not of man, nor by man, but by Jesus Christ.

2. To the Brethren which are at *Laodicea*, Grace and Peace be with you from God the Father, and the Lord Jesus Christ.

3. I thank my God in all my Prayers, that you remain stedfast in him, and in all his works; waiting upon his promises to the day of Judgment.

4. And be not seduced by some unprofitable talkers, who go about to cause you to fall from the Gospel which was preached unto you by me.

5. Oh that they that were instructed by me, might serve to the profit of the Gospel of Truth, and become diligent in good works of Eternal Life.

6. And henceforth are my bonds manifest which I suffer for Christs sake.

7. Whereof I rejoyce in heart, and account it Eternal Salvation.

8. That such is done through your Prayers, by the working of the holy Spirit, whether by life or death.

9. For I have a will and a joy

to dye in Christ; who will through the same mercy give you to have the same love, and to be of one mind.

10. Therefore beloved Brethren, as you have heard in my presence, that keep and finish in the fear of God; so shall you have Eternal Life; for God will work it and perfect it in you without delay.

11. My beloved, rejoyce in the Lord, and take heed of them that are desirous after filthy lucre.

12. Let your Prayers be unfeigned unto God; and remain firm in the knowledge of Christ.

13. And do that which is meet, convenient, just, and reasonable, and what you have heard and received; that keep in your hearts; so shall you have Praise.

14. The Grace of God and our Lord Jesus Christ be with your spirits, Amen.

Cause this Epistle to be read unto the Colossians, and read you that which is written unto the Colossians; Read Col. 4. 16.

This Epistle of Paul to the Laodiceans was found in the oldest Bible that was printed at Worms.

IN a Translation of the New-Testament into both Latine and English, each correspondent one to another, after the vulgar Text, commonly called *St. Ieroms*, faithfully translated by *John Hollybush*, 1598. and Printed in *Southwark* by *James Nicholson*, and set forth by the Kings Licence, I find in the sixth Chapter of *Luke* it is thus in the Margent; after the fifth and sixth verses, after these words, *The Son of Man is Lord also of the Sabbath*, viz. in one of the Greck Copies this followeth, *Jesus seeing a certain man working on the Sabbath day, said unto him, O man, if thou dost know indeed what thou dost, thou art happy; but if thou knowest not, thou art accursed, and a Transgressor of the Law.*

Concerning the Death of Paul.

Paul being delivered by *Nero*, bound unto *Longinus* and *Magistus* the chief Officers, and *Acestus* the Governor, that they should lead him without the City, and cause him to be beheaded; and *Paul* being full of the holy Ghost, spake the words of Eternal Life, that both *Nero*, and all should believe in *Jesus Christ*, who was King of Heaven and Earth, who would destroy the glory of the World with fire; when they had led him away, *Longinus*, *Magistus*, and *Acestus* began to say unto him, Tell us, O *Paul*, where is that King, and where will he appear unto you, and how will you know him? and what will

he give unto you, or what good will he bestow upon you, that you Christians so mightily love him; that by no means, you will consent unto our Religion, that you may live and enjoy the good of this life; but rather then all the pleasures of delight, to be led to die for him with divers torments? for this seems to us to be a great error, to hate this joyful life, and to embrace with all your desire punishment and death. *Paul* therefore saith, O ye wise men, & flourishing in knowledge, depart out of the darkness and error, wherein the nobility of your understanding is clouded with darkness lest you should see the

the Truth which lieth hid in you; return the eyes of your minds to the Eternal and True Light, that ye may be able first to know your selves, and so come to the knowledge of that King with gladness, and to be saved from that fire which is to come upon the World, and to remain unhurt; for we do not war, as you think, for some earthly King, but the living God, the Kingdom without end; who by reason of the iniquities that is done in this World he will come a Judge, and will judge it by Fire; happy will that man be who will believe in him, he shall have Eternal Life, and shall live World without end, and most unhappy is he who, despising the riches of his bounties, and long-suffering, will not return unto him, for he shall perish Eternally.

A Catalogue of those Scriptures which are mentioned, but not inserted in the Bible.

THe Prophecy of Enoch, mentioned *Jude* 14. The Book of *Jebn*, mentioned *2 Chron.* 20. 34. The Book of the Battles of the Lord, mentioned *Numbers* 21. 14. The Book of Nathan the Prophet, The Book of *Iddo* The Prophecie of *Abijab*, mentioned *2 Chron.* 9. 29. The Book of *Shemaiah* the Prophet, mentioned *2 Chron.* 12. 15. The Book of *Jasbar*, mentioned *2 Sam.* 1. 18. The Book of *Gad*, *1 Chron.* 29. 29. One Epistle to the *Corinthians*, mentioned *1 Cor.* 5. 9. The first Epistle to the *Ephesians*, mentioned, *Eph.* 3. 3. The Epistle to the *Laodiceans*, mentioned, *Colos.* 4. 16. The Books of *Henoch*, mentioned in the Epistle of *Thudens Origen* and *Tertullian*. The Books of *Solomons* three thousand Proverbs, and one thousand Songs, with his Books of the nature of Trees, Plants, Beasts and Fishes, mentioned, *1 Kings* 4. 32, 33. The Epistle fathered upon *Barnabas*. The Revelation of *Peter*, the Doctrine called the Apostles, mentioned in *Eusebius*, *Lib.* 3. *Chap.* 22.

Several Scriptures Corrupted by the Translators.

Jude 14. Behold the Lord cometh with ten thousands of his Saints, in the Greek it is *ten thousands*, *καὶ μυριάδας*.

Heb. 1. 3. Express image of his Person, Greek *Substance* or *Substance*, *ὁ ἀκριβὴς ἑαυτοῦ εἰκόν*.

Heb. 2. 16. He took not on him the nature of Angels, in the Greek, *ἐν οὐκ ἔλαβεν αὐτὸν τὴν φύσιν τῶν ἀγγέλων*, which is by true interpretation, *he doth not take hold of Angels*: As for the word, *Nature*, which is in our English Copies, there is nothing for it in the Greek.

1 John 3. 8. in his Latin Testament and our English Copies, it is rendred, *And indeed baptize you with Water*, and from the word, *with water*, is the *Scrup.* Sprinkling pleaded for, in the Greek it is, *ὁ βαπτίζων ὑμᾶς ἐν ὕδατι*.

Col. 1. 23. In the Latin and English Copies it is thus, which was preached to every creature which is under Heaven, in the Greek it is, *ἐν παντί κτίοντι καὶ ἐν παντί κτίοντι*.

Luke 16. 15. In the Latin and English Copies, it is that which is highly esteemed among men, in the Greek it is *ἐν ἀνθρώποις*.

1 Cor. 15. 13. In our English Copies it is, *I protest by your rejoycing*, *ἐπεὶ ἡμεῖς* New Testament is added, for there is nothing for it in the Greek, *καὶ ἡμεῖς ἀπαγγέλλομεν*.

1 Cor. 2. 6. We speak Wisdom among them that are perfect; in the Greek it is, *ἐν τοῖς τέλει*.

2 Cor. 5. 19. Not imputing their trespasses unto them, and hath committed unto us the Word of Reconciliation; In the Latin and Greek Copies it is thus rendred, *And hath put in us the Word of Reconciliation*. *Posuimus in nobis sermonem illum reconciliationis*, *ἐν ἡμῖν ἔθηκεν ὁ λόγος τῆς καταλλαγῆς*.

Rom. 8. 29. In the English and Latine Copies it is, *that he might be the first born among many Brethren*; it is, *ἐν πολλοῖς ἀδελφοῖς*.

Mat. 28. 19. In the English and Latin Copies it is, *Baptizing them in the Name*; in the Greek it is, *ἐν τῷ ὀνόματι*.

Mat. 6. 7. In the English Copies it is, *For they think they shall be heard*.

heard for their much speaking; in the Greek it is, *in their much speaking*, ἐν τῇ πολυλογία.

1 Tim. 3. 16. In our English and Latin Copies it is, *Great* is the mystery of Godliness, God was made manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles; in the Greek it is, *preached in the Gentiles*, ἐκηρυχθη ἐν ἔθνεσιν.

Rom. 11. 2. In the Latin and English Copies it is, *Wot you not* what the Scripture saith of *Elias*; but in the Greek it is, *in Elias*, ἐν Ἠλῳ.

Heb. 1. 1. God, &c. Spoke to the Fathers by the Prophets; in the Greek it is, *God spoke to the Fathers in the Prophets*, ἐν τοῖς προφήταις.

Hath in the last dayes spoken unto us, by his Son; In the Greek it is, *Hath spoken unto us in his Son*, ἐν υἱῷ.

Rom. 15. 6. That you may with one mind, and one mouth glorifie God; In the Greek it is, *in one mouth*, ἐν ἑνὶ στόματι.

Rom. 1. 19. In the Greek, Latin, and English Copies it is (*speaking of the Gentiles*) *That which is to be known of God, is manifest in them, or made known in them*, though some dare say and do say, among them,

Amos 3. 6. Shall there be evil in a City, and the Lord hath not done it? This is the English Translation in the Hebrew it is, *Shall there be evil in a City, and shall not the Lord do somewhat?*

Heb. 5. ver. last, Strong meat belongeth to them that are full of age; in the Greek it is, *Strong meat belongeth to them that are perfect*, τέλειων.

John 8. 6. In our English Copies it is, *Jesus stooped down*, and with his Finger wrote on the Ground; as though he heard them not; as for the words (*as though he heard them not*) they are added by the Translators; for there is nothing in the Greek for them, ὡς δὲ ἀκούων ἡ γὰρ οὐκ ἤκουεν αὐτοῦ.

John 1. 14. The Word became flesh, and dwelt amongst us; in the Greek it is, *in us*, ἐκένυθεν ἐν ἡμῖν. By true interpretation it is, *the Word became flesh and pitched his Tent in us*.

Heb. 10. 20. In the English Copies it is, *by a new and living way* in the Greek it is, *of late slain, and living Way*, πρόσφατος, properly signifies *recently slain*, lately, or of late slain; saith Leigh and Pasor.

The Difference betwixt the Old Translation and New.

Old Translation,

IF any one want Light, let him look upon the Law and the Testimony whether they speak after this meaning; if he do not this, he stumbles and suffers hunger, and if he suffers hunger, he is not patient, but blasphemeth his King and his God; then looketh he upward and downward to the Earth, and behold there is trouble and darkness, vexation is round about him, and the cloud of error, and out of such adversity shall he not escape, even like as in time past it hath been seen well. This is the old Translation, *Isa. 8.*

New Translation thus; *To the Law and to the Testimony, if they speak not according to this Word, it is because there is no life in them: And they shall pass through it hardly bestead, and hungry, and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their God, and look upward, and they shall look unto the Earth, and behold trouble and darkness, and dimness of anguish, and they shall be driven to darkness, Isa. 8. 20, 21, 22.*

Old Translation. Prov. 23. When thou sittest at the Table with a Lord, order thy self mannerly with the things set before thee; Measure thine appetite, and if thou wilt rule thy own self, be not over greedy of his meat, for meat beguiles and deceives.

New Translation thus: *When thou sittest to eat with a Ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to Appetite: Be not desirous of his dainties, for they are deceitful meat, Prov. 23. 1, 2, 3.*

Old Translation, Amos 3. Cry they out Alarum with the Trumpet in the City, and the people not afraid? cometh there any Plague in a City without it be the Lord's doing?

New Translation thus: *Shall a Trumpet be blown in the City, and the people not be afraid? shall there be evil in a City, and the Lord hath not done it? Hosea 5. 6.*

Heb. 1. 3. In the New Translation it is said, who being the brightness of his Glory, and the express Image of his Person.

But in the Old Translation it reads thus; being the brightness of his Glory, and the very Image of his Substance.

2 Cor. 2. 17. In the English it is, we do not corrupt the Word, but in the Latin it is, *we do not sell the Word for money.*

Old Translation Epistle Jude latter end it is, *unto him that is able to keep you free from sin and to present you faultless.*

In the New Translation it is, *unto him that is able to keep you from falling, &c.*

Old Translation, 2 Tim. 3. at the end of the Chapter, it is, *all Scripture given by Inspiration of God, is profitable to Teach, to Improve &c.*

In the New Translation it is, *all Scripture, is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, &c.*

Old Translation, Mic. 3. about the beginning of the Chapter, it is said, and as concerning the Prophets that deceive my people, thus saith the Lord against them, when they have any thing to bite upon, then they preach, that all shall be well, but if a man put not something into their mouths they preach of War against him.

New Translation, Thus saith the Lord concerning the Prophets that make my people err, that bite with their Teeth, and cry Peace, and he that putteth not into their mouths they even prepare War against him.

THE END.

